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EDITED BY

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"Catholic parents, teach your children to take a special interest in the history of our own country. . . . We must keep firm and solid the liberties of our country by keeping fresh the noble memories of the past."—*Fathers of the III Plenary Council of Baltimore.*

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CATHOLIC HISTORICAL RESEARCHES.

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Very Reverend Stephen Theodore Badin, the Proto-
Priest of the United States.

The French Revolution at the close of the last century, like the persecution of the Jews in the first age of the Church, by dispersing the ministers of the gospel, brought about the conversion or supplied the spiritual wants of many who would otherwise have had no one to break for them the bread of the word. The extensive territory of the United States had just succeeded in securing its independence and framing a constitution, under which the blessings of liberty could be enjoyed to their fullest extent without fear of abuse, and the nation was entering on a career of temporal prosperity unexampled in the history of the world. The Church, too, as far as external circumstances were concerned, was favorably situated for rapid growth and expansion. But the vast extent of country, the difficulty of travel, the small number of priests, and the distance at which the scattered settlements lay from each other, made it impossible for the clergy to minister to their people with any regularity, and the Church was, in consequence, threatened with serious loss. The tide of immigration that was setting in, tended to increase this danger. But Providence who knows how to bring good out of evil, found a partial remedy in the French Revolution, and the loss which the Church had to mourn in one place was more than regained in another. Numbers of learned, pious and zealous priests, after suffering, in some instances, imprisonment, and not unfrequently running the risk of losing their lives, finally escaped to America, and in the field of missionary labor thus presented to

them, succeeded in saving innumerable Catholics from losing their faith. Some of the most illustrious names on the pages of our religious history were exiles from Sunny France, to say nothing of Ireland and other countries, among whom the one now under consideration will ever occupy a conspicuous place, while he claims the unique honor of being the first priest ordained in the United States.

Stephen Theodore Badin was born of pious parents in the city of Orleans, France, July 17th, 1768; was the third of fifteen children and the eldest son. At an early age he manifested a desire to join the ranks of the sacred ministry, and for that purpose he entered the College Montagu, Paris, where he pursued his studies for three years, after which he returned to Orleans. He commenced his course in theology in the Sulpician Seminary of his native city in 1789. Here he remained until the seminary was broken up by the acceptance, on the part of the bishop, of the odious constitutional oath prescribed by the usurping government. So shocked and indignant were the students by this act of their chief pastor, that they would not accept ordination at his hands, and accordingly left the seminary for their homes, or other safe places of retreat, early in July, 1791, to await the dawn of better days. As Mr. Badin was not yet raised to the dignity of the priesthood, he returned home and remained there a short time. But his ardent zeal and active disposition did not permit him to rest supinely, so long as he could find a field of labor. Numbers had already found such a field for the exercise of their zeal in the New World, and he resolved to follow their example. Having stopped with his parents till the 3rd of November, 1791, he set out for Bordeaux, where he met Rev. MM. Flaget and David, who were destined to be his fellow-laborers and ecclesiastical superiors in the western missions. They sailed for America, and landed at Philadelphia, March 26th, 1792, and three days later arrived at Baltimore. Bishop Carroll hastened the next morning to their lodgings to welcome them to his extensive diocese, remarking in response to their expressions of surprise at his condescension, that after they had traveled fifteen hundred leagues to visit him, it was only proper that he should walk a short distance to return the visit.

It only remained for Mr. Badin to complete his course of theology in the Sulpician Seminary at Baltimore, preparatory to receiving ordination; and this he proceeded to do. The ceremony of his ordination was one of more than usual importance, it being the first performed by the bishop and the first to take place in the United States. It took place in the old Cathedral of St. Peter's, on May 25th, 1793. Some authorities will have it that he was a deacon when he came to our shores, but of this I find no certain evidence. Indeed, it would appear from the remark of Dr. Spalding, as well as from other circumstances to be stated presently, that he could not have been in deacon's orders.¹ Speaking of his departure from the seminary at Orleans and his return home, that prelate says, (p. 58): "Not being as yet in holy orders, he returned to his parents." He was not evidently ordained by the bishop of his native city, because he left the seminary and quit his studies for the present owing to the course pursued by that misguided prelate, and this he could not have done informally if he had been a deacon, for then he would have been under obedience to his bishop. It is not probable that he was ordained at Bordeaux, for, besides the canonical questions that would arise regarding jurisdiction and title, it would be inexpedient to burden him with the additional obligation of the office, when his studies were little more than half completed; nor is it according to the usage of the Church in conferring holy orders to raise a person to the diaconate till he is well through his course. These reasons lead me to question the statement that he was a deacon when he sailed for America. Perhaps Mr. Webb is right, who says (p. 160,) that he was a sub-deacon.

He was now equipped for the work before him, except that he was not sufficiently familiar with the English language. That he might perfect himself in this point, the bishop sent him to Georgetown College. At the end of a few months he was selected for one of the most difficult as well as most distant missions in the vast diocese, that of Kentucky; a fact which shows the high opinion the bishop entertained of his abilities. Having in union with the bishop recommended the matter to God by fervent prayer, for he was reluctant to assume

¹*Life of D. A. Gallitzin*, Sarah M. Brownson, p. 94. Many of the facts in this article are derived from Spalding's *Sketches of Kentucky*, and B. J. Webb's *The Century of Catholicity in Kentucky*.

so great a responsibility at so early an age, and the bishop did not see fit to impose implicit obedience on him, he finally consented when assured by that prelate that it was the work which heaven had designed for him. As a companion he received the Rev. M. Barrières, who was also made Vicar-General of the West. The two missionaries set out from Baltimore on September 3d, 1793, and traveled on foot to Pittsburg, over such apologies for roads as the state of the country then afforded. This, or the route to Brownsville, on the Monongahela river, was the course generally followed in early days by emigrants to the West. From these points the journey was made by water. They spent a short time in Pittsburg preparing for their journey down the Ohio, but there is no record of the particulars. On November 3d, they embarked on a flat-boat, in which they descended the Ohio, in company with six others; for as yet the Indians were not all expelled from the country, and it was necessary to journey in sufficient numbers to repel an attack. The only towns they passed were Wheeling and Marietta till they arrived at Gallipolis. Here they spent three days ministering to the remnant of the large French colony that had been enveigled into coming there through the action of the Scioto land company, and who yet found no homes on their arrival. The people were delighted to be able to receive the ministrations of religion, after having been deprived of them so long; for this was the first visit of a priest, although they had been there for about four years. The missionaries now continued their journey, landing finally at Limestone, now Maysville, Kentucky, where they found a small number of Catholic families. From there they proceeded to Lexington, a distance of sixty-five miles, where they said Mass on the first Sunday of Advent. Thus was Father Badin introduced into the field of his future labors. His life hereafter must be like that of all missionaries similarly placed. He must travel, mainly on horseback, long distances to minister to the scattered Catholic settlements, composed in some cases of not more than half-a-dozen families; he must attend distant sick calls; he must recall the erring, instruct the ignorant, correct abuses, organize congregations, build churches, overcome prejudices, battle with superstitions, enter into controversies, rebut calumnies. Physical strength, learning, wit, argument, patience, all must in turn or together be called into play. He must become all things to all

men that he may gain all to Christ; and yet he must let no one despise his youth. But Father Badin was equal to the emergency, as the history of his long career bears ample testimony. Soon after his arrival he selected out of his numerous stations, that of the Holy Cross, Macon county, as the centre of his missionary operations; although he was seldom permitted to remain long anywhere. But though young in the ministry, and as yet inexperienced, he was deprived, at the end of four months, of the companion who had been assigned him, Father Barrières having retired to the Spanish possessions, leaving him alone to bear the heat and burden of the day. He was forced to continue so alone for nearly three years, and was at one time twenty-one months without seeing another priest to whom he could make his confession. During this time not only the care of the scattered settlements of the entire State depended on him, but he had also to superintend the organization of congregations and the building of churches, such as they must necessarily have been in those early days, in the most distant places at the same time. His courage never failed him, but he could not but feel the isolation in which he was placed. As an evidence of the extent of his travels and the consequent labors and dangers through which he had to pass, he afterward estimated that he had gone on horseback at least one hundred thousand miles during his missionary career in the State. And, besides traversing trackless forests, and fording deep and rapid streams, with other dangers consequent on the place and times, his life was frequently imperiled by the wild beasts, especially wolves and panthers, which still infested many parts of the country. Everywhere he labored with untiring zeal to awaken in the people, so many of whom had long been deprived of religious ministrations, and had consequently grown cold in the service of God, a spirit of fervent piety, and especially a love of daily prayer, always to be earnestly recommended but particularly necessary for a people who had little else in the way of sources of spiritual strength. The following, according to Dr. Spalding, (p. 68,) was the manner in which he generally conducted his missionary visits, or stations: "On reaching a station he would generally hear confessions until about one o'clock. Meantime the people recited the rosary at intervals, and the boys and girls, and servants, were taught catechism by the regular catechists. Hearing confessions was

the most burdensome duty he had to discharge; and he was fully aware of its deep and awful responsibility. He spared no labor nor pains to impart full instructions to his penitents, who thronged his confessional from an early hour. So great, in fact, was their number, that he found it expedient to distribute among them tickets, fixing the order in which they should approach the holy tribunal, according to priority of arrival at the church. He was a thorough tactician, and was inflexible in maintaining this order. Frequently persons would be obliged to make several attempts before they could succeed in going to confession."

The back woods, as well as other parts of the country, has its various kinds of amusements for the recreation of the younger portion of the community; some of these being the conclusion of a gathering of neighbors to help one another, as corn huskings, log rollings, house raisings, for the men, generally accompanied by quiltings, apple butter making, or some other useful occupation for the women; but all, as a rule, ending with a dance, designated in those primitive times by the term "a frolic." At other times it was the occasion of a wedding, or an arrangement among the young folks that gave rise to the frolic; but it was thought best to have it when the priest was believed to be absent on a visit to one of the most distant stations in his charge. But it was not easy to know the precise whereabouts of such itinerant missionaries as the priests of that day were, and their sport was frequently interrupted by the sudden appearance among them of Father Badin. Such was the case when they went a step further than usual, and the better to familiarize themselves with the intricate mazes of the dance, got up a dancing school in one of the settlements, with a Catholic as a teacher. To a man of Father Badin's turn of mind, trained under the French Sulpician discipline of the day, which was not wholly free from the leaven of Jansenistic rigorism, this could not be tolerated, whatever might be thought of it by some, judged on its own merits under the circumstances. In the rounds of his mission he came to the place, and learning the fact, for it was difficult to keep anything concealed from him, he determined to put a stop to it in his own characteristic way; for it must be said once for all, that he was very eccentric. Says Dr. Spalding, (p. 69): "In his regular visits to the neighborhood,

he repaired as usual to the station on Saturday evening to hear confessions, and to teach catechism to the children. He found very few in attendance, and soon learned that they had all gone to the dancing school at the neighboring school house. He immediately went thither himself, and his appearance disturbed, in no slight degree, the proceedings of the merry assembly. 'My children,' said he smiling, as he stood in the middle of the room, 'it is all very well, but where the children are, there the father must also be; and where the flock is, there the pastor must attend.' He caused them all to sit down, and he gave a *long* lesson in their catechism. On the following morning he said Mass for them in the same apartment, and caused the dancing-master himself to attend."

After he had been alone for about three years, other missionaries began to arrive to share his labors, and to console him by their presence. He was about the same time appointed Vicar-General of the district. But in 1803 he was again left without help, owing to the death or removal of his fellow-laborers. For seventeen months he was obliged to minister to the whole Catholic population, now considerably increased, which gave him not a moment of repose; and which, had it not been for his muscular frame and iron constitution, must have utterly prostrated him. Though nominally residing at St. Stephen's, Bardstown, as the most central point in his extensive mission, he could with greater propriety be said to have lived on horseback. So great were the fatigues he had to endure, and the dangers to which he was exposed, that reports of his death were several times circulated. Archbishop Spalding gives a singular instance of this. (p. 114): "While he was walking through the streets of Louisville, on Easter Tuesday, 1806, he met Mr. Pennington, the editor of a newspaper then published in the place. The editor seized his hand and shook it warmly, congratulating him that he was not yet dead. He then conducted him into his office, and showed him a very laudatory obituary notice, some impressions of which had already been struck off." It is needless to say that his extensive travels made him acquainted with the leading men of the day, while his profound learning and ready wit commanded their respect and esteem. But the time of his social exile was soon to be at an end. The number of priests in the country enabled the Bishop to better supply the Kentucky

mission, and among those whom he sent was one whose name was destined to occupy a prominent place among the missionaries of the west—Rev. Charles Nerinckx, a native of Belgium, who arrived in 1805. Father Badin found in him not only a companion of no ordinary ability, but also a person to whom he could entrust the superintendence of a great part of the mission over which the Bishop had made him Vicar-General.

But there was one more object of Father Badin's desire. Familiar with the wants of the country, he felt that the presence of a bishop would tend to the progress and consolidation of the Church there. The better to urge this matter on the attention of the bishop, he determined to visit Baltimore in person; which he did in 1807. While on his way thither, an incident occurred at Brownsville, Pa., which will be interesting to the Catholics of Western Pennsylvania. Being always bent upon doing good, he accepted an invitation to preach in the Methodist meeting-house at that place. The attendance was naturally large, and was composed of a variety of sectarian elements; and with that freedom so peculiar to him, he proceeded, after a short prayer, to expound the Catholic doctrine, prefacing his discourse with the forcible remark: "My dear brethren, you have been in the habit of hearing the gospel incorrectly preached, and of hearing the doctrines of the Holy Catholic Church misrepresented from this place; I mean to tell you the truth and the whole truth." "His discourse," says Dr. Spalding, (p. 181,) "made a deep and lasting impression. Among the hearers was Major Noble, a man of considerable talent and standing in the vicinity. After the sermon, he invited Mr. Badin to his house, and, after having conversed with him at length on the doctrines and practices of Catholicity, he determined to become himself a member of the Church. Mr. Badin had the consolation to baptize him, and to offer up the holy sacrifice in his house. Mrs. Noble was still deeply prejudiced against the Catholic Church, but she became uneasy in mind, and after having prayed, and read attentively the Catholic works which Mr. Badin left with the family, she too resolved to become a Catholic. On his return from Baltimore he had the great happiness to baptize her and all the other members of the family."

After his return to Kentucky, Father Badin had the consolation of seeing his wish accomplished in his welcoming to Bardstown, the Rt.

Rev. Benedict Joseph Flaget, as first bishop, in June, 1811. The palace into which he introduced the distinguished prelate, and which he shared with him and a number of students, was sufficiently primitive to be entitled to a brief notice. It was with difficulty, owing to losses that he had lately sustained by fire "that he was enabled to build and prepare for the residence of his illustrious friend and the ecclesiastics who accompanied him, two miserable log cabins sixteen feet square, and one of his missionaries was even compelled to sleep on a mattress in the garret of this strange episcopal palace, which was whitewashed with lime, and contained no other furniture than a bed, six chairs, two tables, and a few planks for a library." (*Spalding*, p. 191.) The good priest continued his labors in the narrower sphere to which he was now permitted to confine them, till about the year 1819, when he went to Europe, in part to look after his estate there, and in part owing to a difference of opinion between himself and the bishop regarding the titles of certain properties in which both believed themselves acting for the better, but in which there was ample room for difference of opinion on account of the lack of a well defined system for the tenure of Church property, either in the laws of the State or of the Church there. Nor need we either wonder or be scandalized at this, when we remember that even two apostles embraced different views and defended them with so much warmth that they separated entirely from each other. (Acts 15 : 39.) He remained in Europe for about seven years, spending the greater part of his time on the mission in his native diocese of Orleans, and the rest in traveling through portions of England and Belgium. He returned to America in the summer of 1826, and went to Michigan where he assisted his old friend, Very Rev. Gabriel Richard, for some time, and then came to Kentucky for a few weeks in the summer of 1830. But he soon went to Cincinnati to his friend Bishop Fenwick, where he made an arrangement for taking charge of the Pottawatomie Indian Mission on the St. Joseph's, in Indiana. He found an efficient assistant in this work in the person of Miss Campau, of Detroit, who had spent many years with these Indians, and was familiar with their dialect. These two reached the seat of their labors in September, 1830. Father Badin continued in charge of the mission till the spring of 1836, but he also visited the settlements of the whites at Logansport, South

Bend, and Fort Wayne at regular intervals. But these labors, aided by increasing age, so preyed upon his strength that he found it expedient to take a little repose. He returned to Cincinnati, but it was not to rest. He was naturally of a restless disposition, and the missionary labors in which his life had been spent, had tended to foster rather than eradicate it; and to these must be added the infirmities of age which tend to strengthen the natural characteristics, and the fact also that he had been the founder of so many of the missions of the country which he felt a pardonable interest in visiting. His superiors, too, were disposed to be indulgent with him on account of his age and his long and efficient labors. For some months he had no particular charge, and his life is thus described by Mr. Webb, (p. 458): "Restless by nature and restless by force of habit, he was at one time to be seen taking charge of a congregation in the temporary absence of the pastor; at another, dividing the labors of an over-taxed parish incumbent, and at still another, rejoicing the hearts of a community of religious by making it possible for its members to hear daily Mass, for a brief while at least. He had no need for an introduction, whether to priests or people, to the superiors or conventual houses, or to the heads of establishments of learning or charity. No matter where he was lead by the spirit of unrest which seemed to govern all his movements, he found personal recognition from some, and hearty welcome from all. This was especially the case in Kentucky, where many were still living to whom he had formerly borne the relation of pastor." About the same time he addressed through the columns of the *Catholic Telegraph*, a series of letters "To an Episcopal friend." He returned to Bardstown in the early part of the year 1837, and was honored with the vicar-generalship of the diocese. During the two years which he held that position, he traveled much through the diocese, occupying himself principally in preaching, a work in which he took great delight, and which his learning and experience enabled him to perform with fruit to his hearers. He remained for six years longer nominally in the diocese, the guest of the bishop, and when, in 1841, the See was transferred from Bardstown to Louisville, he followed the bishop and made his home with him. To the infirmities of age had for some time been added a partial paralysis of the right forearm, which did not, however, prevent him from celebrating Mass till about 1849.

But, though he was now almost seventy-five years of age, he could not be at rest. Says Mr. Webb, (p. 467): "From the latter part of the year 1842 to the fall of 1846, though nominally attached to the See of Louisville, Father Badin spent most of his time in Indiana, Ohio, Michigan, and Illinois. He made long visits to South Bend and to other towns and villages contiguous to the great northern lakes. It was noticed of him during these years that his most lengthened sojourns were at points where the vernacular of the inhabitants was French. In one respect he had become a child again, and the liquids of his mother-tongue formed for him a lullaby. It was for this reason, no doubt, that he spent so much of his time during these years in the diocese of Vincennes, where most of the pastors were natives of France, and where many of the congregations were largely composed of emigrants from the same country."

Weighed down with years and infirmities he returned to Kentucky where he remained during the years 1848 and 1849, the guest of the bishop. But repose was out of the question for him; he could not remain long in one place, and once more he set out, this time to spend the closing years of his long, laborious and edifying life with his constant friend, the bishop of Cincinnati. He returned to Kentucky on only one or two occasions, and these for the briefest visits. But even in Cincinnati, his love for moving about triumphed for a time over the infirmities of age, and he was frequently found visiting neighboring congregations and sharing with the remnant of his failing strength in the labors of the pastors. But the time of his final rest was fast approaching, and the closing scenes of his chequered pilgrimage were to take place in the archepiscopal residence at Cincinnati. He was confined to his bed for some time before his death, and all was done that could be to alleviate his sufferings and add to his comfort. A person who was present and wrote an account of his last illness and death, among other things, says: "One day he left his bed for the last time, and to the surprise of the archbishop and those who were at the table with him, entered the dining-room. We all rose to receive him, and to give him a comfortable place. 'I have come, sir,' said he, addressing himself to the archbishop, 'to have a last talk with you and your priests.' In the course of the conversation that followed, he alluded to his fondness for the Latin poets, and he and the archbishop

quoted from the odes of Horace. All were astonished at the wit he displayed, and they were charmed as well at the happy applications made of the poet's words to what was passing at the moment. At this time his appearance was that of a corpse. He concluded by wishing us all farewell, and so feelingly spoken was his short address to the archbishop, that all present were affected beyond measure." He received in due time and with sentiments of tender devotion the last Sacraments of the Church. The last words he uttered were "Oh, God, have mercy on us!" "Soon after," continues the narrative above quoted, "he fell into his agony, and for five days he was wholly unconscious. I have seen many die, but not one who struggled so long with death. On the morning of his death, Archbishop Purcell and the priests in his house were summoned to his sick chamber, and while they were kneeling beside his bed, a thunder-storm swept over the city. When the skies became again serene, it was observed that the spirit of the proto-priest and great missionary had passed away." His death took place April 21st, 1853, when he had attained the advanced age of 84 years, 9 months and 4 days, and when he was just entering on the sixty-first year of his priesthood. His funeral was celebrated with pomp, and the remains of the first priest ordained in the United States were laid to rest in the crypt of St. Peter's Cathedral, Cincinnati.

With regard to his personal appearance, Mr. Webb has the following, referring to the year 1819, when he was fifty-two: "He was a little under the average height of men, and though compactly built, I doubt if his average weight was over a hundred and forty pounds. His face was healthfully florid, his eyes, hazel in color and kindly in expression, were often seen flashing with humor; and his hair, slightly streaked with gray, with here and there an independent lock that appeared half disposed to curl, hung disorderly about his forehead and ears. He was impulsive in both speech and action, and not a little given to jesting when in the company of his friends. There was at this time no indecision in his movements, and no appearance of loss of physical energy." He was always remarkable for his intimate acquaintance with the Latin classics; and he wrote Latin poetry with a facility quite unusual in his day. Some of his poems are preserved, and will compare favorably with the works of even the classic

authors. Few of his other writings are preserved, but Dr. Spalding says, (p. 125): "A volume of considerable size might be made up of his various writings, which are well worth preserving in this form." It has already been remarked that he was very eccentric, a circumstance due in the first place to nature, but increased by the isolation in which he was forced to spend so much of his early sacerdotal career. This led him to be somewhat severe as a spiritual director, a point shared by more than one of our early missionaries educated in France at the close of the last century. Notwithstanding the extensive field of his labors, he was very punctual in meeting his appointments, a quality which he insisted upon others also possessing. It is well known too, that he was anxious to be appointed coadjutor to the Bishop of Bardstown, in 1819; and even in the last days of his illness, he referred to the efforts he had made to secure the mitre. Such is a brief sketch of the first priest ordained in the United States, and a missionary who deserves well of the whole State in which the greater part of his life was spent.

Very Rev. Andrew White, S. J., the Apostle of Maryland.

Few names possess a deeper interest for the Catholics of Maryland and Pennsylvania, and indeed for the whole country, than that of Very Rev. Andrew White, the first English priest who labored on the mission in the New World. But owing to the stringent penal laws of the time in which he lived, and the consequent necessity for personal safety and the success of his mission, to pass under one or more assumed names, it is difficult to collect the particulars of his life. From what historians have been able to glean, however, it appears that he was born in London, about the year 1579, and that owing to the impossibility of receiving a suitable education in his native land, he was sent to the recently established English College of Douay, where he studied the classics and completed his course in theology, with more than ordinary success. He was ordained a secular priest at the age of twenty-five, and sent as a missionary into England. Here in the strictest secrecy he ministered to the small number who, under circumstances more trying than those of the early Christians

in the catacombs, remained faithful to the religion of their forefathers. Yet with every precaution he did not escape detection, but was apprehended in 1602, and with forty-five others, was sentenced to perpetual banishment under penalty of death in case he returned. He went to Louvain, where he applied for admission into the Society of Jesus, February 1st, 1607. He was received, and two years later made simple vows, when he was again sent to his native land, though the sentence of death was pending over his head; for the priests of those days, like the priests of every age, have been found ready to brave all dangers and every form of death for the salvation of souls. At the end of about ten years he was recalled, and sent to Spain to teach in the English novitiate, lately established at Valadolid, for the training of missionaries and martyrs for the unhappy country that had proved so unfaithful to the heritage it had received from the centuries of the past. About the same time, June 15th, 1619, he made his solemn vows in the Society. He also taught in the schools of the Society in Louvain and Liège; but at what precise time it is difficult to determine. This, though a most noble work, did not, however, satisfy his zeal for the salvation of his people, and for the third time he was sent to England, where the rigors of persecution had been somewhat mitigated. Here he arrested the attention of Lord Baltimore, who was then fitting out his colony for the New World, and he resolved, if possible, to secure Father White for the spiritual head of the expedition. Fortunately for the colony, he succeeded; and the missionary received as associates, Rev. John Altham, of the same Society, and two lay brothers, John Knowles and Thomas Gervase.

Turning to the country which the intrepid missionary, who had thrice braved death in his native land, was about to enter, and leaving behind all political questions, for these do not enter into the scope of this paper, we find that a rivalry existed between Spain and England in the latter half of the sixteenth century, a rivalry which led the Spanish to explore much of the territory on the Atlantic, while it induced England to grant it by charter to her favored sons. But before the English had set foot on it the blood of martyrs had sanctified it, "as though," as Mr. Shea remarks, "Providence had ordained that it should be stamped with the seal of the true faith, before any Protestant sect had transplanted its errors there." As early as

1570 the Jesuits of Florida looked wistfully to this country, which was called by the natives Axacan; and their zealous efforts for the conversion of the natives appeared to be seconded by the circumstance that the Spanish explorers had brought away the son of the cacique, who was a person of rare talent for a savage and one whom the missionaries believed had been providentially brought within their reach to enable them to enter the country with greater facility, and approach the native tribes with better hopes of effecting their conversion. They instructed the young man in the teaching of our holy faith, and at baptism gave him the name of Don Luis de Velascos, Lord of Vasallos. He seemed to enter into the designs of the unsuspecting missionaries, and offered to lead them himself to the savage haunts of his people. The offer was readily accepted, and eight Jesuits, under the direction of Father Segura, Vice-provincial of Florida, sailed for the land where they expected to reap so much fruit for the glory of God and the salvation of the Indians. They landed on the shores of the Chesapeake¹ Bay, which the Spaniards had already called St. Mary's. We cannot help pausing here to note the manner in which the Catholic missionaries and explorers never failed to stamp their religion on the countries they visited, thus leaving at once an evidence of their faith and their humility on the soil of every newly discovered land or natural object. Under the guidance of Vasallos, they penetrated into the interior, and after a long and painful march, approached the realms of Axacan. Here their guide left them, and started on in advance under the pretext of preparing his tribe to receive the missionaries. But, after leaving them in the greatest destitution, he returned at the head of a formidable number of his tribesmen, and falling upon the missionaries, butchered them in cold blood. Thus were the shores of the Chesapeake, as of many other places, bedewed with the blood of martyrs. From that time nothing had been done for the evangelization of the natives, until the arrival of the colony under Lord Baltimore.

¹ The word Chesapeake is of Delaware Indian origin, according to Rev. John Heckewelder, and is "corrupted from *Tschischwapeki* or *K'tschischwapeeki*, compounded of *Kitschi*, signifying *highly salted* and *peek*, a *body of standing water*, a *pond*, a *bay*." Heckewelder's *Indian Names*.

Fortunately for us Father White kept a journal of his voyage across the ocean, and of a part of his missionary labors, which is supplemented by other documents written at the time and which are still extant. The journal is entitled in the original Latin, "*Relatio Itineris in Marylandiam.*" "*A Narrative of a Voyage to Maryland.*" It was written toward the end of April, 1634, to the Very Rev. Father General, Mutius Vitellesetis. The original is kept in the Professed House at Rome, where it was discovered about the year 1832, by Rev. William Russell, a member of the Society, who had a copy of it made which he brought to this country and deposited in the archives of the college of the Society at Georgetown, D. C. It is not the intention to give a sketch of this important document, suffice it to say, that a limited number of copies was published by John Murphy & Co., Baltimore, in 1874, being the Historical Society of Maryland's Fund Publication, No. 7, which was done into English with the Latin on alternate pages, and to which were added a few learned notes by way of illustration. The narrative opens with these words: "On the twenty-second of the month of November, in the year 1633, being St. Cecelia's day, we set sail from Cowes, in the Isle of Wight, with a gentle east wind blowing. And after committing the principal parts of the ship to the protection of God especially, and of His most Holy Mother, and St. Ignatius, and all the Guardian Angels of Maryland, we sailed on a little way between the two shores, and the wind failing us, we stopped opposite Yarmouth Castle, which is near the southern end of the same island (Isle of Wight). Here we were received with a cheerful salute of artillery. Yet we were not without apprehension; for the sailors were murmuring among themselves, saying they were expecting a messenger with letters from London, and from this it seemed as if they were even contriving to delay us. But God brought their plans to confusion; for that very night a favorable but strong wind arose." Father White, whose Latin designation is Vitus, then continues his narrative of the voyage in a strain of true Christian piety, recounting their drifting about on the ocean, with storms and other perils, and their putting into several ports, especially in the West Indies, with other particulars, which it is not the intention to dwell upon here in detail; suffice it to say that they did not reach the entrance to the Chesapeake Bay until March 3, 1634; although, as Father White remarks, "the actual voyage

only occupied seven weeks and two days; and that is considered a quick passage." They stopped for a few days at Point Comfort, where the Virginians treated them kindly, notwithstanding that they did not expect it. Having entered the Chesapeake, the narrative continues, "we turned our course to the north to reach the *Potomeack*² river. The Chesapeake Bay, ten leagues, (30 Italian miles) wide, flows gently between its shores. . . . You will scarcely find a more beautiful body of water. Yet it yields the palm to the Potomeac river, which we named after St. Gregory.

"Having now arrived at the wished for country, we allotted names according to circumstances. And indeed the Promontory which is toward the south, we consecrated with the name of St. Gregory (now Smith Point), naming the northern one (now Point Lookout) St. Michael's, in honor of all the angels. Never have I beheld a larger or more beautiful river."

But the natives were not disposed to permit them to take possession of their hunting grounds without a struggle; and we are told that, "Just at the mouth of the river, we observed the natives in arms. That night fires blazed through the whole country, and since they had never seen such large ships, messengers were sent in all directions, who reported that a *Canoe*, like an island, had come with as many men as there were trees in the woods. We went on, however, to Heron's Islands, so called from the immense number of these birds. The first island we came to, [we called] St. Clement's Island." The formal taking possession of a newly discovered or acquired country was always an important event and was celebrated with ceremonies of religion. The narrative states this event in these words: "On the day of the Annunciation of the Most Blessed Virgin Mary, in the year 1634, we celebrated Mass for the first time, on this island. This had never been done before in this part of the world.³ After we had completed the Sacrifice, we took upon our shoulders a great cross, which we had hewn out of a tree, and advancing in order to the appointed place, with the assistance of the Governor and his

² Corrupted from *Pethomooke*, signifying *they are coming by water*.--Heckewelder's *Indian Names*, &c.

³ So far as he knew, it had not been done; but it is hardly probable that the Spaniards under Father Segura were there without celebrating Mass.

associates and the other Catholics, we erected a trophy to Christ the Saviour, humbly reciting, on bended knees, the Litanies of the Holy Cross, with profound emotion."

No sooner were they landed than the work of converting the natives was undertaken; and in this, contrary to what occurred in too many other parts of the New World, the missionaries were materially aided by the exemplary conduct of the colonists, whose lives were a constant illustration of the truths of the gospel. The *Relation* addressed to the Father-General at Rome, in 1638, concludes with these words: "The religious exercises are followed with exactness, and the Sacraments are well frequented. By the spiritual exercises we have formed the principal inhabitants to the practices of piety, and they have derived signal benefits from them." Father White, although now fifty-five years of age, had the arduous task before him of learning the language of the natives; but he addressed himself to it with the energy that characterized all his works. Owing to the uprightness of all the dealings of Leonard Calvert, the first Governor of Maryland, with the natives, they had learned to esteem him, and no obstacle was thrown in the way of their conversion from that quarter. The labors of the missionaries, at first confined to the point of land between the Chesapeake and the Potomac, soon extended as far as the site of the present City of Washington, where Father White took up his station about the year 1639, and where soon after he had the consolation of baptizing the chief Chilomac, with his family and many of the tribe. Others followed their example. The church of the wilderness was soon in a flourishing condition; the numbers of missionaries who arrived later being stationed at the most convenient places, either among the natives or the colonists. In 1643, two Capuchin Fathers, whose names have not been learned, were sent out by the Congregation for the Propagation of the Faith to share in the labors of the Jesuits.

But no good work can hope to escape opposition, and Father White and his infant church must be prepared for the scourges of the enemy sooner or later. Scarcely ten years elapsed from the planting of the infant church, till the storms of persecution began to beat upon it and threaten to eradicate it. Captain William Clayborne, who, prior to the arrival of the Maryland colonists, had obtained possession of

Kent Island, in Chesapeake Bay, territory included within Lord Baltimore's charter, refused to acknowledge him, and was soon after expelled from the country. But he returned, and being aided by a body of Puritans who had been expelled from Virginia for non-conformance, raised the standard of rebellion. In his effort to restore order by the expulsion of the insurrectionists, the Governor of Maryland, so far from meeting with success, was overpowered, and compelled to fly for protection to Virginia, in 1645. Father White and the other missionaries were seized, and after being subjected to most cruel indignities in the prisons into which they were thrust, were sent in irons to England, to bear the punishments enacted against "popish priests and Jesuits." The temper of the times and the rulers, will enable us to form some idea of the sufferings and indignities they had to endure. But the zeal of Father White was more than a match for his persecutors. If he could not labor among his dear Indians, he could at least suffer and pray for them; and this he did with heroic courage despite the weight of years and the enervating effects of ten years of incessant labor in the wilds of America. He relaxed nothing of his accustomed austerities, but fasted twice a week on bread and water, as was his custom. The keeper of the prison expressed his surprise, and told him—a strange motive for relaxation—that he would not be able to stand under the gallows at Tyburn, if he continued his fasting. He had now the appearance of a man of eighty, though many years younger. But he was not destined to swell the ranks of the martyrs of Tyburn; banishment from the country was the sentence passed upon him, and he returned to the continent. With the restoration of the Calverts in Maryland, some of the missionaries found their way back to their former field of labor, but, though Father White petitioned his superiors for the same favor, it was not thought prudent to grant it. After a few months of exile, however, he for the fourth time sought his native land to expend the little strength that remained before entering into the joy of his Lord. The secrecy that he was obliged to observe has deprived us of the edifying account of his labors there, which, however, extended over about ten years. His strength left him so gradually, that toward the end of his life he could scarcely walk, and his death was daily expected; but he was gifted with a knowledge of the time when his Lord would call him to himself, and used to say, "my time has not

yet come ; my time shall be on the feast of St. John the Evangelist." Accordingly on that day, December 27th, 1656, O. S.—corresponding to Jan. 6th, 1657, N. S., though feeling no worse than usual, he insisted on receiving the last Sacraments in the morning, and about sunset of the same day, he calmly expired at London, in the 78th year of his age.

The simple narrative of the life and labors of this true disciple of St. Ignatius, this faithful imitator of St. Francis Xavier, is the most fitting eulogy that can be pronounced upon him. His life was spent upon a stormy sea, but his spirit was ever at rest, and he was gifted by his divine Master with that peace which the world can neither give nor take away.

Father White, like all the missionaries of the Catholic Church in new countries, did not fail to contribute to the advance of science and useful knowledge. Says Mr. Scharf, (vol. 1, page 190,) "one fact of interest connected with the work of the Jesuit missionaries in Maryland, deserves to be placed conspicuously on record. The *first printing press* ever worked in any British colony, was set up in Maryland by the Jesuit Fathers. Father White, after he had acquired sufficient of the Indian tongues, composed a catechism in several dialects, and the press was, no doubt, ordered for the purpose of printing it. Copies of this work are excessively rare, but Mr. M'Sherry found one in the archives of the Society at Rome. Father White also compiled an Indian grammar and dictionary, but no copies of these are known to exist. The press was probably destroyed when the missionaries were attacked and their property plundered in 1655; but the fact remains that Maryland, first of all the colonies, introduced this great agent for the diffusion of knowledge." And the further fact, or all but a fact remains, that the Puritans under Clayborne, who love to rant about popish ignorance and superstition, were the ones who destroyed that first "great agent for the diffusion of knowledge."

Similar facts could be established did Catholics but take that laudable pride in the history of the Church in the New World, which it is only natural we should expect them to take.⁴

⁴ The authorities consulted in the preparation of this article were: *History of Maryland*, by J. T. Scharf, vol. 1, DeCoursey-Shea's *History of the Catholic Church*, pp. 22, *et seq.*; *The Metropolitan Catholic Almanac*, for 1841; *The Metropolitan*, March, 1856, pp. 73, *et. seq.*; *Maryland Fund Publication*, No. 7, with Supplement; *American Cyclopaedia*, Article, Maryland.

[ORIGINAL DOCUMENTS.]

Céloron's Journal.

[Continued from vol. II., page 146.]

With four belts of wampum you stuffed my throat on my arrival. I had no need of this sort of medicine. The heart of the Governor is always kind towards his children, but as you stand in need of a stronger proof of this, by these belts of wampum I dispel all your evil dispositions. The pardon which you solicit for your fault, and the sorrow which you seem to have for it, constrain me to pardon you. Be wiser for the future. As you ask me, I bury this unhappy affair, and I will ask your father Onontio, not to keep any remembrance of it. I invite you to reject all the deceitful talk which may be addressed to you, and I invite you in future to hear well the speech of your father Onontio, which I bring to you.

Speech of M. the General to the Indians of the village of St. Yotoc, brought by M. de Céloron with a belt, the 23d August, 1749.

My children, the friendship I entertain for you, although far away, has induced me to send M. de Céloron to open your eyes and disclose to you the projects which the English are forming in your regard, and that of the territories also which you inhabit. Undoubtedly you are not aware of the establishments that they are thinking of making there which tend to nothing short of your ruin. They conceal from you their idea, which is to build on your territories forts sufficiently strong to destroy you, if I would allow them to do so. I ought then as a kind father who loves his children tenderly, and who, though far away from them, always thinks of their good, to give them notice of the danger which threatens them. You know, my children, that they omitted nothing in the last war I had with them to induce you to declare against me. Happy for you that you did not listen to them, and I am thankful to you for it. Others let themselves be drawn away, I have pardoned some of them, persuaded that they will be more prudent for the future, and will

no more listen to these evil spirits who seek only to trouble the land. But to shield you completely from their seduction I have sent to summon them to withdraw immediately from off my territories wherein they never had a right to enter, the kings of France and England having agreed in the treaties of peace, that the English should never come for trade or aught else upon the Beautiful River. I did not wish to employ force on this occasion; though I had the right to have them pillaged, I notified them peacefully to pay attention; if another time misfortune befall them, they have only themselves to blame. For you, my children, remain quiet in your wigwams and do not enter into the contentions I may have with the English; I will take care for all that may be for your advantage. I invite you to come see me next year, I shall then give you marks of my friendship, and shall put you in such a state as not to regret those whom I remove from my territories. I shall afford you all the assistance which you have a right to look for from a kind father who loves you and will not let you want for anything. Those who will bring you this assistance, will not invade your lands nor drive you away from them; on the contrary, I have given them orders to maintain you therein, and your interests and mine shall always be the same.

A belt.

For the two years that I have been in the country I have been entirely taken up in finding out the interests of my children, and all that could be of advantage to them. I have learned with regret the affair which transpired between you and the Illinois; as you are equally my children and I have the heart of a father for you, I charge M. de Céloron whom I send into the villages of the Beautiful River, to carry my speech, and to present you with this belt on my part in order to induce you to become reconciled with your brethren the Illinois. I have taken the same steps with them, having despatched to the commander of that post an order to speak with them on my part, and to tell them to remain quiet. I hope, my children, that you, one and all, will hear my speech with pleasure, and that you will strive to live in peace and harmony as my real and true children. I do not enter into the subject of your quarrel, I am even ignorant as to who is the aggressor; but no matter how that may be, it is his place to make the

necessary advances for a reconciliation, and the offended party should forget the injury received. I shall be much obliged to them for so doing, and the more so as I seek only to procure them that which is most advantageous.

Whilst we were in council a Chanénous entered with a very frightened look and told the chief that all the nations of Detroit (or the narrows) were coming to fall upon them, and that whilst I was amusing them, they were going to see their villages destroyed.¹ I saw that the Indians were excited; I asked the cause of it, and having learned it, I calmed their fear and so encouraged them that the council was interrupted but for a short time. After having explained to them the intentions of M. the General, I gave them a cup to drink. They went back to their village. As soon as they were gone, I sent M. de Joncaire to get information with regard to the news that had just arrived. It was not long till he came back and reported to me that it was three Ontarios who had arrived at a village in the territory at a distance of ten leagues from St. Yotoc, and that couriers had set out immediately to bring us the news; that the Ontarios would not arrive for two days. I conjectured that they were the couriers that M. de Sabrinois sent me to give me notice of the dispositions of the people of Detroit.

The 24th. The Indians hesitated, after having raised some difficulties, to come and give their answer in the French camp, but seeing that I persisted with firmness in my manner, they came, and here is their answer very badly explained, their interpreter being very ignorant.

Answer of the Indians of St. Yotoc, to the speech of M. the General, the 24th of August, 1749, with six belts of wampum.

My father we come to tell you that we have listened to the speech of our father Onontio, with great pleasure, that all he has told to us is true and intended for our good, and that we ourselves and our brethren who are here present will conform to it, having but one and the same mind. By these belts of wampum we assure our father Onontio,

¹ The wars which the Indian tribes constantly waged with each other are well known to the student of American history, and need not be discussed in this place.

that all who dwell in our village will no more play an evil part and will no longer listen to bad talk. My father, we render you our thanks for wishing to reconcile us with our brethren, the Illinois. We promise you to labor at bringing this about. That speech has afforded much pleasure to our entire village. My father, by these belts of wampum we thank you for the manner in which you have spoken to us; we encourage you to continue your route, and to animate all your children, so that the land may be at peace for us Chanaous, and we assure you that we shall labor henceforth only in what is right.

The 25th. I had all the chiefs assemble, and bestowed on them a present on the part of M. the General, and urged them to keep to the promise they had given me. A little while after I summoned the English traders to appear and commanded them to withdraw, making them feel that they had no right to trade or aught else on the Beautiful River. I wrote to the Governor of Carolina,² whom I fully apprised of the danger his traders would expose themselves to, if they returned there. I was ordered to do this in my instructions, and even to plunder the English, but I was not strong enough for that, the traders having established themselves in the village and being well sustained by the Indians, I would be only undertaking a task which would not have succeeded, and which would only have redounded to the disgrace of the French. The Ontarios, sent by M. de Sabrinois, arrived and brought me two letters in which he informed me that there was nothing in what M. La Naudière³ had told me with regard to the dispositions of the Indians of Detroit; that it was rather the contrary; for notwithstanding several efforts made by M. Longueuil and himself to urge them to march, they had constantly refused. I gave the couriers some provisions, which were at present very much stinted, and I wrote to M. de Sabrinois and besought him to keep twenty canoes in reserve for me at the foot of the narrows, with provisions for my detachment, against the beginning of October.

The 26th. I set out at ten in the morning from St. Yotoc; all the Indians were under arms and fired a salute when I passed before

² The Kanawha River was, as we said above, (RESEARCHES, vol. II, p. 140,) the stream by which traders were accustomed to penetrate to the west from Carolina.

³ See RESEARCHES, vol. II, p. 64.

the village. The 27th of August I arrived at the White River⁴ about six in the evening. I knew that at a distance of three leagues in the country there were cabins of my friends, and that influenced me to pass the night in this place. The 28th, I sent M. Devillier and my son to these cabins in order to tell those Indians to come and speak with me. They brought them back with them, and I induced them to come with me to the village of the Demoiselle,⁵ whither I was going to bring the word of their father Onontio. They gave their consent and asked [to be permitted] to remain till the next day in order to have time to prepare for the journey. There are in this village two cabins of Sonontouans. It is the policy of these nations to have always along with them some [other Indians] who serve as a hostage. I induced one of these Sonontouans who spake Miami very well, to come with me to the Demoiselle, for I had need of him, having no interpreter, though I had to treat with these people on matters of importance.

The 29th. I wrote to M. Raimond, captain and commander among the Miamis, and besought him to send me the so-called royal interpreter with as many horses as he possibly could, to transport our baggage over a portage of fifty leagues. The 30th, the Indians of the White River having arrived, I embarked to gain the Rock River,⁶

⁴ Rivière la Blanche, probably the Little Miami.

⁵ La Demoiselle, (the Young Lady.) This singular name was given—for what reason it would be difficult to conjecture—to the great chief of the Miami Confederacy, whom the English called Old Britain, and who was their steadfast friend. His village, which stood near the confluence of Loramie Creek with the Miami and was named after him, was the scene where much trouble to the French was brewed a few years later, and in which the Demoiselle was the leading spirit. Notwithstanding his fair promises, he had no thought of quitting his village for Kiskakon, as the French soon learned to their cost. But the end of this noted chief was tragic enough, and it was due to this same Céloron, when, three years later, he was commander of the French fort of Detroit. Charles Longlade, a French trader who had married an Indian squaw, led the combined forces, and falling upon the village of the Demoiselle in June, 1752, when most of the warriors were on the hunt, they took the place, and, killing the Demoiselle, they showed their cannibalism by boiling and eating him.—*Montcalm and Wolfe*, Parkman, vol. I, pp. 84, 85. The reader will not fail to notice the difficulties in which Céloron is becoming more and more deeply involved, owing to the sympathies of the Indians with the English.

⁶ Rivière à la Roche, the Great Miami, where Céloron left the Ohio River.

and at the entrance I had a leaden plate buried, and the arms of the King attached to a tree, of which I drew up an official statement.

Official statement of the sixth leaden plate⁷ buried at the entrance of the Rock River, the 31st day of August, 1749.

The year 1749, we Céloron, Knight of the Royal and Military Order of St. Louis, Captain, commanding a detachment sent by the orders of M. the Marquis de la Galissonnière, Governor-General of Canada, upon the Beautiful River, otherwise called the Ohio, accompanied by the principal officers of our detachment, have buried at the point formed by the right bank of the Ohio and the left bank of Rock River, a leaden plate, and have attached to a tree the arms of the King. In testimony whereof, we have drawn up and signed with Messrs. the officers, the present official statement.

The inscription is always the same.

7th September.⁸ This done, I embarked ; owing to the scarcity of water in this river, it took thirteen days in ascending it.

The 12th. The Miamis of the village of the Demoiselle having learned that I was on the point of arriving among them, sent four chiefs to meet me with pipes of peace to have me smoke ; as the half of my people were on land, there not being water enough in the river to float the freighted canoes. I was informed by M. de Courtemanche the officer of the detachment, of the arrival of his messengers, I landed at the place where they were, and when we were all seated they began the ceremony of presenting the pipe. I accepted it. They then brought it to M. de Contrecoeur, second captain of the detachment, and to all the officers and the Canadians, who, worn out for a smoke, would have wished that the ceremony had continued longer. The hour having come for camping, we passed the night in this place. The messengers remaining with us, I was obliged, despite the scarcity of provisions then in my possession, to give them supper.

⁷ This was the last leaden plate buried by the expedition.

⁸ This is apparently a mistake for the 1st.

The 13th. I arrived at the village of the Demoiselle. I pitched my camp, placed my sentinels, and awaited the arrival of the interpreter I had asked of M. de Raimond. During this interval, I sounded their minds in order to learn if they were disposed to return to Kiskakon,⁹ for that is the name of their ancient village. It seemed to me that they had not much objection. They had two English soldiers in their village whom I obliged to go away before speaking to these people. Those who had spent the summer there trading, had already departed overland with their effects; they had ways of communication from one village to another.

The 17th. Wearied at the fact of the interpreter not arriving, and because my provisions were being consumed while thus waiting, I determined to speak to the Demoiselle by means of an Iroquois who knew Miami well. I showed them magnificent presents on the part of M. the General to induce them to return to their villages, and I explained to them his invitations in these terms:

Speech of M. the General to the Miamis of the band of the Demoiselle, established at Rock River, and at the Baril located at the White River, brought by M. de Céloron, 17th of September, 1749, with eight belts of wampum for the two villages.

My children: The manner in which I behave toward you, despite all you have done to the French whom I sent you to maintain your wives and your children, ought to be a sufficient proof of the attachment which I have for you and the sincerity of my feelings. I forget what you have done to me, and I bury it in the depth of the earth in order to never more remember it, convinced that you have acted only at the instigation of a people whose policy is to trouble the land and destroy the good disposition of those with whom they have relations, and who avail themselves of the unhappy ascendancy which you have let them get over you. They make you commit faults and

⁹ An Indian village most probably occupying the site of the present city of Fort Wayne. "It undoubtedly took its name," says Mr. Marshall, (p. 147,) "from a branch of the Ottawas, that removed to this place from Michillimackinac, where they had resided as late as 1682." The reader will note a lack of uniformity in the spelling of this and other proper names in the *Journal*, but they are given as they are found.

they incite you to an evil course without their seeming to have any part in it, in order to ruin you in my estimation.

It is then to enlighten you that I send you my message ; listen carefully to it, and pay attention to it, my children ; it is the word of a father that loves you, and in whose eyes your interests are dear. I extinguish by these two belts of wampum the two fires which you lighted during the last two years, both at the Rock River and at White River. I extinguish them in such a way that not a single spark can escape.

A belt to the Demoiselle and to the Baril.¹⁰

My children : I have just told you that these are belts of wampum with which I extinguish the fires that you lighted, both at Rock River and at White River. By these belts I lift you from your mats and I lead you by the hand in order to bring you to Quiskakon, where I light your fire and make it more enduring than ever. It is in this country, my children, that you will enjoy a perfect peace, and where I will be ever at hand to give you marks of my friendship ; it is in this country, my children, that you will enjoy the pleasures of life, it being the place where repose the bones of your ancestors, and those of M. de Vincennes,¹¹ whom you loved so much and who always governed you in such a way that your affairs were ever in good order. If you have forgotten the counsels which he gave you, these ashes shall recall to you the memory of them ; the bones of your fathers suffer from your estrangement. Have pity on the dead who call you back to your village.

Follow, along with your wives and your children, the chief whom I will send to bring you my message, and who will again light your

¹⁰ Baril, the village a few miles from the mouth of White River, apparently named after the chief who lived there, and to whom Céloron sent messengers.

¹¹ "John Baptist Bissot, Sieur de Vincennes, officer in a detachment of the marine service, was the tenth child of Francis Bissot, and was born at Quebec in January, 1668. Louis Joliet married his sister, Clara Frances. Vincennes, in 1696, married at Montreal, May Margaret Forestier. . . . The statement in some Western writers that his name was Morgan is unfounded." He was taken prisoner in an expedition against the Chickasaws in 1736, with some of his men, and was burned at the stake the day of the battle along with the Jesuit missionary, Father Senat, and others.—Shea's *Charlevoix*, vol. VI, pp. 121, 122.

fire at Quiskakon in such a manner that it shall no more be extinguished. I will afford you all the assistance which you have a right to expect from my friendship, and remember, my children, that I am doing for you what I have never done for any other nation.

Another speech with four belts of wampum for the Demoiselle, and two for the Baril.

By these belts of wampum I set a boundary to all passages which lead to the Beautiful River, so that you go there no more, and that the English who are the ringleaders of every evil work may no longer approach this land, which belongs to me. I open for you at the same time an easy road to lead you to Kiskacon, where I will light your fire. I break off all trade with the English, whom I have notified to retire from off my territories; and if they come back there again they will have reason to be sorry for it.

Two belts of wampum to the Demoiselle, and two to the Baril.

My children: When you shall have done what I have demanded of you, and which is only for your own advantage, I invite you to come to see me next year, and to receive from myself special marks of my friendship. I have extended the same invitation to all your brethren of the Beautiful River, and I hope that you will, one and all, have courage enough to respond to this invitation, as you ought; and in order to begin to give you a proof of my friendship, I send these presents to clothe your wives and your children. I add to them gunpowder and bullets, so that they may supply themselves more easily on the journey which you are going to make to Quiskacon. Abandon the land where you are; it is injurious to you, and avail yourselves of what I do for you.

The council over, every one retired. They carried away the presents to their village where they assembled to deliberate on their answer.

The 18th. About nine A. M., they came to give their answer.

Answers of the Demoiselle, chief of Miamis, established at the Rock River and of the Baril, established at White River, the 18th September, 1749, with pipes of peace.

It is an ancient custom among us when one speaks of agreeable affairs to present, first of all, pipes. We earnestly entreat you to listen to us. We are going to answer what you have asked of us. This pipe is a token of the pleasure which we have in smoking with you, and we hope to smoke the very same pipe with our father next year.

A belt.

My father: Yesterday, we listened with pleasure to your speech. We have seen clearly that you are come only on a good mission. We have none other but good answers to give you. You have made us recall to memory the bones of our forefathers, who mourn to see us in this place, and who remind us continually of it. You have made us a good road to return to our ancient home, and we thank you for it, my father, and we promise you to return thither immediately after the coming spring. We thank you for the kind words which you have addressed us. We see clearly that you have not forgotten us. Be convinced that we will labor to deal fairly with the Chauanonés. We still remember the good advice which M. de Vincennes gave us. My father, you have to treat with people without spirit, and who are, perhaps, unable to answer you as well as you hoped; but they will tell you the truth, for it is not from the lips that they speak to you, but from the bottom of their heart. You have bid us reflect seriously upon what you told us. We have done so, and we shall continue to do so during the whole winter. We hope to have the pleasure of making you a good speech this spring if the hunting is abundant. We will correct our faults, and we assure you, my father, that we will not listen to evil counsel, and that we will pay no attention to the rumors we hear at present.

Answer to the Demoiselle and the Baril in the same council, by M. de Céloron.

I have listened to you, my children, and I have weighed well your words. Whether you may not have understood me, or that you feign not to have done so, you do not answer to what I asked of you. I proposed to you on the part of your father Onontio, to come with me to Kiskakon to light there your fire and to build up your

wigwam, but you put off doing so till next spring. I would have been delighted to be able to say to your father Onontio that I had brought you back. That would have caused him great pleasure on account of the interest he takes in all that concerns you. You give me your word that you will return there at the end of the winter. Be faithful then to your promise. You have assured him of this, because he is much stronger than you, and if you be wanting to it, fear the resentment of a father, who has only too much reason to be angry with you, and who has offered you the means of regaining his favor.

Answer to Céloron's speech by the Demoiselle and the Baril.

My father, we shall be faithful in carrying out the promise that we have made you, and at the end of the winter we shall betake ourselves to our ancient habitation, and if the Master of Life favors our hunting, we hope to be able to repair our past faults ; so be convinced that we do not speak from the end of our lips but from the bottom of the heart. We could not at present return whither you would have us go, for the season is too far advanced.

The council ended, I detained some of the old men for the purpose of finding out if what they had just said was sincere, so I spoke with these Indians who assured me that both the villages would return in the spring to Quiskakon, and all that kept them back was the fact of having no cabins built where I would conduct them, and that whilst hunting through the winter they were approaching their villages, and that they would return there absolutely. Rois, (the interpreter,) whom I had asked of M. de Raimond, arrived.

The 19th. I remained to endeavor by the agency of Rois, to induce the Demoiselle, along with some other chiefs, to come with me to light their fires and make their wigwams at Quiskakon, but I could not succeed in this. They kept always saying and assuring me that they would return thither next spring.

The 20th. All being ready for our setting out, we broke up our camp. After having burned our canoes, which were no longer of service for transportation, we set out on the march by land, each one carrying his provisions and baggage, except Messrs. the officers, for

whom I had procured horses and some men to carry theirs. I had arranged all my men into four companies, each one of which had an officer at the right and another at the left. I led on the right and M. de Contreœur on the left. We took only five days and a-half to accomplish this portage, which is thought to be fifty leagues.¹²

The 25th. I arrived at M. de Raimond's, who commanded at Quiskakon. I stayed there only as long as was necessary to buy provisions and canoes to convey me to Detroit.

The 26th. I had called to me Cold Foot,¹³ chief of the Miamis established at Quiskakon, and some others of note, to whom I repeated, in presence of M. de Raimond and the officers of my detachment, what I had said at the village of the Demoiselle and the answers I had got from them. After listening with much attention, he rose and said to me: "I hope I am deceived, but I am sufficiently attached to the interests of the French to say that the Demoiselle is a liar. It is the source of all my grief to be the only one who loves you, and to see all the nations of the south let loose against the French."

The 27th. I set out from M. de Raimond's, not having found a sufficient number of canoes for all my men, one part went by land under the conduct of some officers and the Indians who were to guide

¹² From the head of canoe navigation on the Miami to the head of navigation on the Maumee. The names of these two streams, which are the same in the Indian language from which they are derived, afford a fitting illustration of the manner in which a name can be changed by adopting the vocal sounds of the French or the English, and will serve to explain other instances of the same kind. "To the French explorers there were two rivers known as the *Miami*—the *Miami of the Lakes* and the *Little Miami*, one emptying into Lake Erie and the other into the Ohio. Schoolcraft speaking of what is known to us as the *Maumee*, calls it 'the Miami of the Lakes,' preserving the old spelling. In the course of time this 'Miami of the Lakes' has been spelled as the English would have spelled it to make it conform to the French pronunciation—*Maumee*. To the French, *Mi-a-mi* would be the same as to us would be *Mee-au-mee*. The people on the lakes have conformed the spelling to the sound, while on the *Little Miami*, the French spelling has been preserved with the English pronunciation. The same has happened to the Ohio."—Russell Errett in *Magazine of Western History*, vol. II, p. 55, note.

¹³ Pied Froid, who was of a pusillanimous nature, and appears to have been faithful to neither the French nor the English.

them through the woods. I took eight days to reach the lower part of the narrows, where I arrived on the 6th of October, and found canoes and provisions for my detachment. I would have set out the same day if my Indians had followed me, but they amused themselves drinking in the lower part of the River Miami. I waited for them the 7th and the 8th, and finally they arrived.

A Ramble among the Historic Ruins of Fayette Co., Pa.

On a fine day in June, 1885, I set out from Scottdale in a conveyance in company with three others to visit certain historic places in what is called "The Neck," being that part of Fayette County lying between the Youghiogheny River and Jacob's Creek. Passing over about six miles of such roads as few places can or need boast of, we came to the site of one of the first Catholic churches built west of the mountains. It was a little log structure, not dedicated to any saint, and no traces of it remain. But adjoining the spot where it stood, on the top of a hill commanding an extensive view, is the burying-ground with its graves marked by rough stones without name or date.

The history of the little community, so far as I have been able to learn it, is this: A colony from the banks of Lough Eren, County Donegal, Ireland, crossed the Atlantic about the year 1792. After some delay, a number of the families crossed the mountains on their way to the West, the term of their wanderings not being very well defined. I have elsewhere treated at length of this colony,¹ and purpose here to speak of so much of it only as remained in Fayette County. But when they had reached this place, hearing of the depredations of the Indians they feared to proceed further, and concluded to settle down, at least for the present.

The date of their arrival is uncertain, but it would appear to have been about the year 1795, or between that time and the end of the century. A number purchased lands and devoted themselves to farming, while others found employment at the furnace some four

¹*History of the Catholic Church in the Dioceses of Pittsburg and Allegheny*, pp. 408, et seq.

miles distant, of which I have yet to speak, and later, at another furnace erected in the vicinity. The first deed that I have been able to discover bears date June 20th, 1795. The time at which the chapel was erected is not certain. But it is not mentioned earlier than 1810, although it may have existed, and most probably did exist before that time. The first entry of a baptism extant is in 1799, in the register kept at St. Vincent's Abbey, near Latrobe, from which place the mission was for a long time attended. But it is possible that in the long missionary tours that the priest had then to make, his memoranda of earlier entries may have been lost. The chapel, although generally visited by Rev. Peter Heilbron, from St. Vincent's, from the latter part of the year 1799, the date of his arrival in this part of the country, was also attended by other priests, among whom may be mentioned Dr. Gallitzin, of Loretto, Cambria County, Rev. J. Sayer, of Brownsville, Rev. Patrick Lonergan, of Waynesburg, and perhaps others. It is even said that Rev. Stephen Badin, the first priest ordained in the United States, used sometimes to turn aside on his journeys from the East to his mission in Kentucky, to minister to these people, but of this I have serious doubts.

In the year 1810 or 1811, an epidemic broke out among the people, the precise nature of which has not been ascertained, but which generally proved fatal at the end of a few hours. Numbers were carried off in this way, and it is related as an instance of the malignity of the disease, that a person was once sent to dig a grave, and having finished it before the arrival of the funeral, he concluded, as he had time, to dig another, not doubting that it, too, would soon be needed. He returned home in the evening, and before the next evening he was himself laid in the grave he had prepared for the next victim. Some fled before the epidemic, and those that remained, with few exceptions, followed a year or two after, part going to Butler and Armstrong counties near where Millerstown now stands, to join others of the original colony who had preceded them, while some went to Stark County, Ohio. The last interment, that of Patrick Carr, took place in 1813. Among the colonists may be found such genuine Irish names as the Boyles, Duggans, Carrs, Forquers, M'Cues, Gallaghers, Sweenys, &c.

The chapel was permitted to fall into ruins, but when the property was sold, a quarter of an acre was reserved, that being the extent of the cemetery where the rude forefathers of the hamlet sleep. It is related that one of the survivors, whose occupation required him to pass the spot frequently, used to cross the fence, and kneeling devoutly, like the Prophet Jeremias weeping over the ruins of the Holy City, weep over the ruined chapel, till, having satisfied his devotion, he would rise and depart.

Next in order was a visit to the ruins of old Alliance Furnace, some four miles distant in a northerly direction. Passing through a farming country under a very indifferent state of cultivation, we commenced at length to the descent of what appeared to be an all but interminable hill. The road, which seemed not to have been repaired since it was used for the lumbering wagons and sleds drawn by ox teams that brought ore and charcoal to the furnace, had more than the windings of the serpent. At length, after having descended more than a mile, we neared the foot of the hill. Presently, in the wood and undergrowth in the narrow creek bottom, appeared the ruins of the first blast furnace erected west of the Allegheny Mountains. The stack, which is about twenty feet square and twenty-five feet high with arches in two sides at the base, was built of small stones, and is crumbling in almost every part of the exterior. It is dotted on all sides with shrubs, while on top, in apparent triumph, stands a gnarled birch tree some fifteen inches in diameter. Entering the stack by one of the arches we found the interior, which was lined with stone instead of fire brick, as the custom is at present, showing no signs of decay.

To those familiar with the annals of the West,—and Catholics, who more than others, find employment in its public works, should be most interested—it will not at all appear strange that Fayette County should have had the first blast furnace west of the mountains. Brad-dock's route, the first road across the mountains, lay through this county, and a branch of it extended to Brownsville, or Red Stone, as it was first called. Not only did all those who came to the western part of our State follow this path, but also nearly all those who went "down the river," as the expression then was, to Kentucky, and other places. The county soon became known for the abundance of its minerals, and its good streams for motive power invited men of enterprise. The first

to profit by it was the firm of Turnbull, Marmie & Co., of Philadelphia. They were extensively engaged in the iron and hollow-ware business and thus became acquainted with the mineral resources of Fayette. William Turnbull, a member of the firm, had been purchasing agent and commissary for the Pennsylvania troops during the Revolution, and after the war he became associated with Peter Marmie and Col. John Holker, forming the Philadelphia firm. They determined to build a furnace on the spot where the ore and fuel were found in such abundance, and to that end they purchased a tract of land comprising three hundred and one acres, known as the "Roxbury Tract," which was patented to William Turnbull, of Pittsburg, July 13th, 1789. The furnace was undertaken and was in course of erection prior to the date of the patent, as is evident from the following expression which is found in the minutes of the June Term of the Court of Quarter Session of Fayette County: "A view of a road from the furnace on Jacob's Creek to Thomas Kyle's mill." This is the earliest reference found in any official document to a furnace west of the mountains. The "Alliance Furnace," for by that name it is generally known, although it was sometimes called "Jacob's Creek Furnace," "Alliance Iron Works," "Turnbull's Iron Works," and later, "Col. Holker's Iron Works," stood in the south side of Jacob's Creek, about four miles from its mouth, and not fifteen, as is stated in Craig's *History of Pittsburg*, (p. 212, note.) According to the *History of Fayette County*, it was blown in in Nov., 1789, but according to the *History of Westmoreland County* and Craig's *History of Pittsburg*, it was not blown in until Nov. 1st, 1790. Nothing is known with certainty of the amount of business of the furnace in the early days of its existence, but on the 6th of January, 1792, Gen. Knox, Secretary of War, wrote Major Isaac Craig, commander of the post at Pittsburg, making the inquiry: "Is it not possible that you could obtain shot for the six-pounders from Turnbull & Marmie's furnace?" In a letter addressed to the same officer fifteen days later, he says: "Although I have forwarded the shot for the six-pounders, (from Carlisle,) I am not sorry that you ordered those from Turnbull & Marmie. Let them send their proposals at what rates they will cast shot, shell, cannon, and howitzers, etc." It is also stated on good authority, that the shot and shell for Gen. Wayne's famous expedition against the Indians were furnished by this furnace.

The career of the furnace, at least after the first two or three years, was not prosperous, owing, it would appear, to the financial embarrassments of Mr. Turnbull, in whose name the property was held. But little was done after 1793, although the furnace continued in operation till 1802, when its fires were extinguished forever.

The secluded dell in which the ruins of the old furnace stand seems almost a spirit land, and hence we need not be surprised to find romantic stories connected with them. Indeed, a story seems necessary to complete the picture, and it is not wanting. It is to the effect that Peter Marmie, a member of the firm, who was at the same time a sporting Frenchman, committed suicide by jumping into the mouth of the furnace, after having driven in his hunting dogs before him. He was impelled to this rash act, the legend says, by the financial difficulties in which he had become involved. Many versions of this story are yet told at the winter firesides of Fayette and Westmoreland counties, and the recollection of them makes the ruins be regarded by some as a haunted spot.*

Notes.

ONE of the most remarkable Catholic families in this country is the Lambings of Manorville, Armstrong Co., Pa. They are of the third generation since the emigration of their ancestors from the vicinity of Strasburg, about the year 1738. The oldest four members of one family are living: John T. Lambing, who was born August 5th, 1801; Henry M., born August 13th, 1803; Catharine Shall, (*nee* Lambing,) born March 1st, 1805, and Michael A., (father of the writer,) born October 10th, 1806. Their combined ages aggregate 329 years. All were born in Adams County, Pa., but have lived in Armstrong County since September, 1823. What family can show a more remarkable record?

A RELIC.—I have in my possession a brass square, so hinged that the one bar folds on to the other. The bars are six and one-half

*Authorities: *History of Fayette County*, pp. 233-235, and 714 and 715; *History of Westmoreland County*, pp. 173, 174; Craig's *History of Pittsburg*, p. 212; Original Documents.

inches long by three-quarters of an inch broad, and one-eighth of an inch thick. It was the property of Robert Carson, who was born August 1st, 1732, and died at Lancaster, Pa., January 21st, 1775. He was a carpenter, and was the father-in-law of Thomas Lloyd, of Philadelphia, publisher, who, in 1789, published "The Unerring Authority of the Catholic Church." The square was given to me by Mrs. Maria Shea, of Germantown, Pa., and is said to have been used in the planning and building of Fort Duquesne. It is of French make, and is marked on the one bar, "Dubois, Paris." To the left end and near the upper edge is the word "Echelle," while on the lower right end is "Lignes." In the middle lower edge are "Demri Pied de Roy." On the other bar are the words: "6^e Pouces du Rhin."

THE *Gazette* translation of the *Register of Fort Duquesne* adds to the entry of the baptism of John Turner, which took place August 18th, 1756, the note: "By the way, does not the name of the baptized child, Jean, or John Turner, remind some of our old citizens of a tall, upright, active man named John Turner, who used often to be seen walking our streets, and who, it was always supposed by us boys, had once been a prisoner with the French or Indians." When I translated the *Register* I was unable to throw any light upon this point, but since that time I learn from an article in the *Magazine of American History*, March, 1886, pp. 257, *et seq.*, that the conjecture of the *Gazette* was most probably correct. Says the *Magazine*: "About the year 1755, just in time to share the sufferings and horrors of the French and Indian War, the widow Girty," mother of the notorious Simon Girty, "married John Turner, who was then living on the Juniata, not far from the protecting walls of Fort Granville, near the present Lewistown, and there in his rude cabin and clearing, for a brief season, did the unfortunate family have such scant happiness as the war and a howling wilderness afforded. But more misery was impending. In the summer of 1756, not a year-and-a-half after Mrs. Turner's marriage, and while she was rejoicing in the smiles and dimples of an infant son, the danger signal was again suddenly heard, and the family barely had time to rush into Fort Granville, when it was suddenly attacked by a large number of French and Indians." The fort was taken, and the inmates subjected to all the cruelties of frontier warfare. The prisoners, among whom were Mrs. Turner and

her infant son, were taken to Kittanning. John Turner was consigned to the stake, and his widowed wife remained, as far as can be learned, a prisoner among the Shawanese, to whom she had fallen in the division of the captives. These Indians occupied the upper waters of the Ohio, and on their return to their homes, they doubtless stopped at Fort Duquesne to receive the thanks of the French. Here the good Father Baron, seeing the imminent danger to which the tender life of the child was exposed, doubtless conferred baptism upon him, and hence we find the name in the entry on the 18th of the month upon which his mother had been taken prisoner. "Her baby, the little John Turner, to whom she clung so frantically through many a heartrending scene, remained for years among the slayers of his father, but though longer in captivity than any of his family, he seems to have been the least affected by savage life, and strange to say, when at last released he sought out his brother (half-brother,) Thomas and lived with the whites to the end of his days." The other Girty brothers lived with the Indians, and always felt most at ease in their company. But Thomas, the only one who seemed to love civilized life, settled at Squirrel Hill, on the east bank of the Monongahela about four miles from the Point, and with him, his half-brother, John Turner, and the early history of the locality teems with highly entertaining but confused and unreliable legends of the family. From this, it seems highly probable that the John Turner of the *Register* is the same with the one mentioned by the *Gazette*.

THE subjoined account of the Diocese of Pittsburg at the time that Bishop O'Connor arrived as first bishop, besides affording the curious an opportunity of comparing it with the present condition, will be read with interest. It is taken from the *Diocesan Register*, prepared by the bishop himself. He writes: "The following is a description of the Diocese of Pittsburg at the time of its erection:

"*In Allegheny County.*—In the city of Pittsburg there was St. Paul's Cathedral, congregation estimated at 4,000 souls. The bishop was assisted by Rev. Joseph F. Deane. St. Patrick's Church, brick; Rev. E. F. Garland, pastor; congregation about 3,000. St. Philomena's (German,) temporary church, attended by the Redemptorist Fathers; congregation about 4,000. Rev. A. P. Gibbs resided in Pittsburg to attend several small congregations outside the city. St. Philip's

Church, Chartier's Creek, brick; congregation, 150; attended from Pittsburg. Pine Creek Church, log; congregation, 400. Wexford, St. Alphonsus', brick; about 250. M'Keesport, St. Peter's, brick; 300. Making in all, seven churches, six priests, and about 12,500 souls.

"*Westmoreland County*.—St. Vincent's, brick, and Mt. Carmel, log; Rev. James A. Stillinger; 1,350.

"*Indiana County*.—Blairsville, brick, 1,000; Cameron Bottom, stone; Rev. J. A. Stillinger, 300.

"*Butler County*.—Butler, St. Peter's, stone; Donegal, St. Joseph's, 1,300; Murrinsville, St. Alphonsus', stone, and Clearfield Township; 500; Rev. H. P. Gallagher.

"*Armstrong County*.—St. Patrick's, brick, formerly known as Buffalo Creek Mission, 1,000; and St. Mary's, Freeport, brick, 300; Rev. Joseph Cody.

"*Washington County*.—West Alexander, St. James', log; 107.

"*Fayette County*.—Brownsville, church in course of erection, of stone; 183 souls.

"*Greene County*.—Waynesburg, St. Anne's, brick, 64. Other stations in Washington, Fayette, and Greene Counties; 160; Rev. M. Gallagher.

"*Beaver County*.—Beaver, Sts. Peter and Paul, frame; 300.

"*Bedford County*.—Bedford, St. Thomas', brick, 200; and *Somerset County*, Harman Bottom, St. John's, stone; Rev. Thomas Heyden, 400.

"*Huntingdon County*.—Huntingdon, Holy Trinity, brick; 175.

"*Blair County*.¹—Newry, St. Patrick's, stone. Hollidaysburg and Sinking Valley, churches in course of erection; Rev. Jas. Bradley; 1,100.

"*Cambria County*.—Loretto, St. Michael's, frame, 1,800. Jefferson, St. Bartholomew's, stone, 550. Johnstown, St. John Gualbert's, brick, 400. Ebensburg, St. Patrick's, frame, 250. Hart's Sleeping Place, St. Joseph's, log, 400; and Summit, St. Aloysius', church in course of erection, frame, 500; Rev. H. Lemecke and Rev. M. Gibson."

From this it will appear that the bishop had in his diocese thirty-three churches, a few of which were unfinished, fourteen priests, and a Catholic population of a little less than 25,000. There were also an orphan asylum, affording shelter to about twenty-five orphans, and two religious communities, the Redemptorists and the Sisters of Charity.

¹ Blair County was not formed until February 26th, 1846, two and a-half years after the erection of the See of Pittsburg, when it was formed from parts of Huntingdon and Bedford, from which it is evident that the *Diocesan Register* was not composed until some time after Bishop O'Connor took possession of his See.

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